

A
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O F
H O L Y T E A R S,
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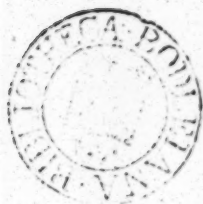
Jeremies Threnes and Lamentations for Israels
misery and Ieruselems woefull desolation, Metri-
cally and Metaphrastically laid out in Verse, explai-
ning plainly the meaning of the Prophet
in his lamenting Phrases.

Very suitable for these times, wherein we have
a call every day to learne the Lesson of *Englands*
Lamentation, Warre and Plague having made a
strong entrance into divers parts of the
Land, and leane Famine and Deso-
lation knocking at the doore
for entrance.

*Therefore said I, looke away from me, I will weep bitter'y, labour not
to comfort me, because of the spyling of the daughter of my people.
Esay 22. 4.*

*Consider ye and call for the mourning-women, and send for the can-
ning-women, that they may come, and teach your daughters wailing,
and every one her neighbour Lamentation, Jer. 9. 17, & 19.*


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To the godly Reader that understands what these
 times are, and practises Jeremies Lamentations
 with a sorrowing and sensible heart.



IN that day, (said the Prophet *Ezra*.) did
 the Lord God of hostes call to weeping
 and to mourning, and to baldnesse, and
 to girding with sackcloth, in this day
 he calls for the same, for this is the day
 of *Jacobs* trouble. What he calls for,
 these Verses, as blacke as the Inke they
 are writ withall, calls for also. *Nazianzen*

Ezra 27. 12.

Nazianzen
1. pacificat.

ting heart, and with overflowing teares in his eyes. Not onely *Je-*
remies but ours are lamentable dayes, and doe challenge our *Thre-*
nodies and mourning Verses. We have our sorrowfull Doctor *Je-*
my, and the Doctrine is our owne, or the Application rather comes
 home to us, our *Jerusalem* being on a fire, our Temples waste, our
 Elders and Prophets gone into Captivity, our Magistrates none to
 be found sitting in the gates, our Merchants are weary of the Land,
 and say it is more tempelluous then the sea, they beare dust and
 ashes upon their heads, our Virgines are deflowred by an heard of
 Goates. *Rachel* weepes for her children, and will not be comforted,
 because they are not. Every one eates the flesh of his owne arme,
Manasseh is against *Ephraim*, and *Ephraim* against *Manasseh*, and
 both against *Judah*. O the cruell and unmercifull dealings of the
 men of these dayes, as if it were not onely true that the *English* were
 not onely gone to live among the Cannibals in *New-England* but a
 Colony of Cannibals were brought thence to devoure, and banquet
 with mans flesh in *Old-England*. O Lord to us belongeth confusion
 of face, to our Kings, to our Princes, and to our Fathers, because
 we have sinned against thee. If there were true judgement given
 of our calamities what they are, it might be resolved thus and that

Dan 9. 8.

fully, that the iniquity of the Throne, the luxurie of the Palace,
 the oppressions of the Tribunals, the prophaneesse of the Sanctu-
 ary. the ungodlinesse of the street and market, are all met toge-
 ther in one, and have called forth the justice of God to plague us,
 and to be revenged on such a Nation as this. Wee have heard of
 foure great judgements the Lord threatens to great sinners, wilde
 beasts and those we have, belluine, brutish and bitter men, that need
 not learne in the wildernesse but set up a Lecture in the desert to the
 Tygers and Leopards to teach them to destroy and reare in pieces,
 and for the other three, *limos, loimos, and pokmos*, Famine, Plague,
 and War. (woe unto us that we have sinned,) they have said of the
 Land, Here will we dwell, for we have a delight therein. The Lord
 teach us the lesson of these dayes to lament and turne unto him.
 O all you carelesse soules that passe by, that have some ease and qui-
 et, when all the Land is steeped in bitterness, and lies in the breach
 of the wrath of the Almighty, how can you goe with such a dry
 Summer in your eyes? Is it nothing to you, that the Land mourns,
 the Church hangs up her Harp on the Willow trees. Sion sorrowes,
England and Ireland are bidding farewell to their broken hartstrings,
 behold and see if there be any sorrow like *Englands* sorrow, where-
 with the Lord hath afflicted her in the day of his fierce wrath.
 Come and vie teares with the weepers, bow your heads and eyes
 to the wounded, that having part in her sorrowes, when she findes
 comfort you may challenge a part in her joyes. For as none could
 goe into the Temple of Honour, but they must passe thorow the
 Temple of Vertue; so certainly it will come to passe that none
 shall enter into the glorious Temple of the Churches joy, but they
 that goe thorow the closet of mourning, earnestly bewailing both
 our sins, and Gods peoples sufferings. Rejoyce with Jerusalem and
 be glad with her, all ye that love her: Rejoyce for joy with her,
 all ye that mourne for her. To this purpose I have plainly and sim-
 ply set upon my owne heart, and laboured to strike fire with *Iere-*
mies flint and Steele, that some of his compassionate sorrow might
 take hold on me in the midst of the passions of the Lords inheri-
 tance, and doe thinke the end: avour, be it never so meane, honest
 and good in calling upon others to learne to be Doves, tabring up-
 on their breasts, and mourning in the vallies. The Prophets mea-
 ning I have followed with a Metricall and Metaphrasticall inter-
 pretation, sometimes taking a Poeticall license to be more large,

but

Isay 66.10.

Isaiah 2.7.

Isaiah 7.16.

but alwayes following the Propheticall sense. Nor is it *Amos*
 that Lamentation should be in Verse and Poetry, the Prophet writ
 it so in Hebrew meeter, spending foure Alphabets of Hebrew Let- *Hieron. Epist.*
 ters, (somewhat like the 119. *Psalme*,) about it, the manner of Verse 119, *ad Pau-*
 most resembling a Trimeter Sapphicke. Why not sorrow in Verse *lan Vrb*
 when *Dauids* Penitentiall, full of the wormewood of repentance in
 51. *Psalme*, was vented in mournfull Poetry, and had more water of
 godly sorrow in it, then the Spring had Elementary water, in which
Bathsheba bathed? If from this Prophets Threnes, who was pro- *Pet. epist.*
pheton po'p the best stor, the most calamitous of all the Prophets, I 298. *Lib. 1.*
 shall but gaine some few hearts, with holy and sorrowing sense by *Luca Can-*
 compassion, to lament the passions of the Lords people. I shall re- *biarcha.*
 joyce, because wet seed carried out has a promise of sheaves to be
 reaped and brought home triumphantly. The Verse is neither Sce-
 nicall nor Cynicall, but p'aine and passionate; not *Martials* Verse *Lacrymosa*
 to breake the Diaphragme with laughter, but like *Pappins* his Verse, *poemata pop-*
 the Cloth and Fringe all teares. *Englands* state is sinfull and mour- *pi. Pers.*
 full, the Lord teach us to mourne, that the next Message, we have *Mat. 5.*
 from the Lord may be that of Christ, Blessed are you that mourne, *Esay 57. 18.*
 for you shall be comforted. I will restore comforts to you, and to the
 Mourners.

Of the Name, the Argument, the Book, and the Author.

Cassian in
Caral. glor.
mund.

Pet. a figure
in Lam.
Jer. in Ca. 1.

Zach. 12, 10
3.

Jer. 52.

BEYOND all doubt it is, that Jeremy was the Author of this Booke. He was the penne in the hand of the Holy Ghost, by which this Booke was written. Of all the Books in Scripture, this about the Author falls under the least question. The Jewes call the Booke Echa, from the first word Quomodo, or the French (it is thought) call their Salique Law, from the two first words, Si aliqua. The Hebrew Doctors and Rabbins call it Ginoth, that is Lamentations. Of the Greeke it is called Threnoi, because the matter of it is Lamentable, the name of it is suitable, Lamentations. The Jews use to read this Scripture by the prescription of their Rabbins, the 9. day of July, or the month Ab in their Synagogues, because that day Israel fell Ierusalem and the Temple were burnt. In the Greek and the Roman Bibles, the Booke begins with this proeme added to it, And it came to passe after Israel was carried into Captivity, and Ierusalem was laid desart, that the Prophet Jeremy saw and lamented with this Lamentation over Ierusalem, and said, How doth, &c. Some thinke this Booke not to be a single one of it selfe, but a part of Jeremies large Prophesies, and to goe on with it. Junius and Tremelius thinke it to be the Booke of Lamentations made at Josiahs funerall 2 Chron. 35. Now whether there were two Bookes of Lamentations will fall under question. Sure it is, that much of the Jewes misery came hasting on after Josiahs death, so as the sorrow for him turned into a proverbiall of great murning, or the mourning of Hadadrimmon. 3. But for that it should be the Booke that underwent the penknife, and the martyrdom of fire by Jehojakim, Jer 36. needs not far to be sought after, seeing there was much matter of prediſtion, here onely of deploration. It remains to conclude that it contains as a bottle Jeremies tears, wherewith he bewasles the wretched estate of the Jewes and Ierusalem, writing an Epitaph upon that dying City, whose misery he saw begun at Josiahs death, and foresaw her great desolation instant and imminent; yea, pressing fast onward under Zedekiah, in War, Famine, and Tyranny, and all evils, within the predicament of misery and prevailing enemies. By this writing he atts Lamentation, confession of sinne, appeale to Gods mercy, deprecates judgement, layes open Gods just wrath, Israels unjust wayes, thereby both exciting his owne people, and giving an example and a lesson to all people, to learne how to repent and turne to God, when he in his judgement is turned against them. He being a Prophet, it not onely staves at that destruction by Babylonians under Zedekiah and Jehoiachin, but withall fore-tells, fore-sees, and fore-bewails Ierusalem, and Jewes deeper downefall by Titus and the Romans.

The Lamentations of the Prophet *IEREMIE* Metrically Meraphrased.

CHAP. I.

Verse.

1. **C**ome see and wonder how great Zion sits
In sad aloneness, lately her fair streets,
were fill'd with populous throngs. Now none wil woo
Poor forlorn Widow, none make love unto her (her
(a) How had she all Nations knees? her ears were blest
With name of Princeesse, servant now at best.

2. Sad day's oft eas'd by night, when as kind sleep
Stops up tears Bottle : but her sorrows keep
Their watry course both with the Moon and Sun ,
Her Cheeks are water Channells where floods run :
Her eyes no standing Ponds, but flowing Springs;
(b) Yet no friend visits, no Lover comfort brings :
Once many a name, and face of loving friends,
Now low estate begins, their friendship ends.
Disloyall love's soon chang'd from amity

3. By adverse state, to perverse enmitie
Judah is stript of all her Sovereignty,
And captive led in great servility :
Amongst the Heathenish routs this holy flock
Doth lead a restless life with Pagan folk.
In vain heart wishes to escape, hope waits,
The enemies have caught her in such straits.

4. The wayes to Zion crowded with holy guests,
Which yearly came to keep her solemn feasts,
Highwayes and gates now languishing lament,
Because few feet there tread, none them frequent :

Verse.

1. **H**ow doth the city sit
Tary that was full of people
how is she become as a Widow
she that was great among the
Nations, and Princeesse among
Provinces, how is she become
desolate?

2. Shee weepeth sore in
night, and her tears are
cheeks : among all her lovers
have none to comfort her, all
friends have dealt treachery
with her, they are become
enemies.

3. Judah is gone into
captivity, because of affliction,
because of great servitude :
she dwelleth among the Heathen
findeth no rest ; all her
sorrowes overtake her because
of straits.

4. The wayes of Zion
are desolate, because none
come to keep her
solemn feasts : all her gates

Qui corde sollicitus est in facie sua : Qui corde sollicitus est in facie sua. Qui corde sollicitus est in facie sua. Qui corde sollicitus est in facie sua.

(c) All thy lovers have forgotten thee, they see thee not, for I have removed thee.

are prodigall of sighs, and moan,
 In this Office, Virgins' groan,
 Afflicted: Zion knowes no lesse,
 And gulphed in great bitterness.

Beyond all this, her enemies doe command,
 They have the upper hand.
 This scourge to the Lords hand did reach,
 When the Word's rejected then the Rod shall teach.
 For many sins these many sorrowes bred,
 For this her children now are Captive led.

4. That face of beauty, which Zion did renowne,
 All her blisse is gone, uncomely growne.
 Fragring Harts her Princes are become,
 Wandring for food being pasture-pincht at home.
 For strong pursuers doe them strengthlesse drive
 Against powerfull force poor weaknesse cannot strive.

5. But O that misery, (c) once to have happy been,
 Remments the memory of Jerusalem.

Forrowes children this is eldest sonne,
 To say of former joyes, those dayes are done.
 For quondam pleasures she recounts full sad,
 Deep affliction, which before she had,
 With inundation of her enemies power,
 Which hath her land, selfe, people, all run o're.
 Now none appeares. Her enemies seeing it, mock,
 For her blest Sabbathes are their laughing stock.

6. Deeply she sin'd, therefore she deeply smarts,
 And Vagrant-like, wanders in forraine parts.
 They that had waxen knees, in signe of honour
 Nowing, doe now despise, cry sic upon her.
 For they see her nakednesse, with scorne
 They thinke to cloath her. She, as one forlorne,
 Shows out her soule in sighes, her face she hides.

7. In her soule skirts pollution much abides,
 Therefore from high, thus low she did descend,
 While she quite forgot her latter end:
 Now comforter appeares. O Lord behold

desolate: her Priests sigh: her
 Virgins are afflicted, and she is in
 bitterness.

8. Her adversaries are the chief
 her enemies prosper: for the Lord
 hath afflicted her: for the multi-
 tude of her iniquities, her ene-
 mies are gone in captivity before
 the enemy.

9. And from the daughter of
 Zion all her beauty is departed:
 her Princes are become like Harlots,
 they finde no pasture, and they are
 gone without strength before the
 pursuer.

10. Jerusalem remembred in
 the dayes of her affliction, and of
 her miseries, all her pleasant things
 that shee had in the dayes of old,
 when her people fell into the hand
 of the enemy, and none did help
 her, the adversaries saw her, and
 did mocke at her Sabbathes.

11. Jerusalem hath grievously
 sinned, therefore she is removed:
 all that honoured her, despise her,
 because they have seen her naked-
 nes: yea, she sigheth and turneth
 backward.

12. Her filthinesse is in her
 skirts, she remembreth not her last
 end: therefore she came down won-
 derfully: she had no comforter:

As I were as in moebels past, as in the dayes when god preserved me, when I washed my steps
 in the rocks, poured me out rivers of oyle, Iob 39, 1, & 6. Memoria saluberrima: p...

My miseries swelling tide, whiles enemies bold
Lift up themselves in pride. 10. They make their prey
All her delights which hand can snatch away.
Nay, Lord, thy Sanctuary, that holy place,
Which all unhallowed feet of Heathen race,
Thou didst inhibit to enter, these she sees
Pollute that sacred pavement, which bow'd knees
Of worshipping Saints did kisse. 11. See what rate
One little loaf of bread, when sighes and tears (bears
Of th' people cannot buy it. For pittance small
Of meat, which might the flitting soule recall
To fainting body one day more to live,
Their costliest jewelrie they doe freely give.
My piteous case consider, Lord, meane while,
See how in every eye I am counted vile. (strings bras?)

12. O heavens! Are men turn'd flints, their heart-
Has earth no bowels left? O (d) you that passe
With marbled ruthlesse hearts, and by me goe,
Lending no pity to condole my woe.
Is all compassion fled? O that I were
Among the sweating stones, they'd drop a teare
Amidst my groanes, and seeme to sympathize,
Whiles men goe on with^h iuycelless pumice eyes.
Ah unaffected stocks, behold and see,
If're you knew miseries hyperbole
Climbe up so high. See how displeased God
Has printed all my flesh with his angry rod,
In blew and livid letters, all my read
A Lecture of his wrath false on my head.

13. Each member beares some mark of his fierce ire,
Within my bones he hath inclos'd a fire,
It feeds on me as fuell. 'Tis no boot!
For me to flee, a snare hath caught my foot.
Turn'd backward, desolate, fainting I remaine
Till th' Sun from East hath rid to watry maine.

14. My sins are bundled altogether in one,

Lord, behold my affliction, for
enemy hath magnified himselfe

10. The adversary hath spread
out his hand upon all her pleasant
things: for she hath seen that the
breathes entered into her Sanctu-
ary, whom thou diddest command
that they should not enter into
thy congregation.

11. All her people sigh, they
seek bread, they have given their
pleasant things for meat to re-
lieve the soule: see, O Lord, and
consider: for I am become vile.

12. Is it nothing to you, all
ye that passe by? behold and see,
if there be any sorrow like to
my sorrow, which is done unto me,
wherewith the Lord hath afflic-
ted me, in the day of his fierce
wrath.

13. From above hath he sent
fire into my bones, and it prevaileth
against them: he hath spread
a net for my feet, he hath reached
me backe: he hath made me deso-
late, and faint all the day.

14. The yoke of my transgressi-
ons is bound by his hand, and my
are wreathed, I came up upon my

And say upon me, have pity upon me, O ye my friends, for the hand of god hath touched me. *Ecce enim hoc est dolentium, ut laborem suum eo majorem ceteris estimant, quod non possunt cognoscunt, qui quanto plus dolorem suum sentiant, tanto magis alii rati sunt.* Hieronymus in Job.

like an iron yoke, or heavy stone,
 Upon my neck, how am I pressed downe?
 All strength and vigour is departed, gone.
 In enemies hands the Lord hath lockt me sure,
 Whence to escape are left no meanes, or power.

15. In midst of th' land my worthies, men of might,
 The Lord hath stamp't, and trodden under feet.
 Against my young men he hath led a band,
 Which crush and spoile that flower of my land:
 (C) The virgin daughter of Judah is pressed sore,
 As grapes in wine-presse, drown'd in purple gore.

16. Therefore mine eyes, mine eyes their rivers spend
 And like to thristlesse Prodigals make an end
 Of all their watry store, because so far,
 I am remov'd from my blest Comforter,
 That should relieve my soule. My children lie
 Most d:solate by prevailing tyrannie.

17. Zion spreads forth her hands, yet none draw neer
 To solace her. Jacob is drown'd in feare
 Of circling enemies, which have hedg'd him round
 At Gods command. This is Jerusalems wound,
 (C) Like women in pollutions all her flie,
 Shee is separate from all societie.

18. Lord thou art just, I from thy Law have swerv'd,
 And thou hast punish't, all this I deserv'd.
 Draw neere all people, O see, and heate I pray
 My sad laments, and sorrowes gloomy day.
 My beautifull Maides and Young-men captives goe,
 Their face and feature cannot bribe the foe.

19. O (G) you my lovers, whose promises kist the skie,
 Where are your windy vowes? will none draw nie,
 Have all deceiv'd? None answer at my call?
 Ah my poore Priests and Elders, how they fall,
 Basting their small gaspes whiles they seek meat,
 They fall downe faint in the open street.

As when grapes are pressed all their juyce runs out: so the Lord hath trampled me to pteeces in his anger, and squeezed out all my blood and moysture, Esay 63.2,3. f Lev. 18.19. Thou shalt not approach to a woman to uncover her nakednesse, as long as she is put apart for her uncleannesse. And others that the Jewes trusted in for helpers, Jer. 43. Jer. 44. 11,12. My brethren are all broken, and as the streames of brookes they passe away. Job 34.5.

necke: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I shall not be able to rise up.

15. The Lord hath trodden under foot: all my mighty men in the midst of me: he hath called an assembly against me to crush my young men. The Lord hath trodden the virgin, the daughter of Judah, as in a wine-press.

16. Therefore shall I weep, mine eyes shall run down with water, because the comforter thou shouldst have me, thou art far from me: my children are desolate because of the enemy prevailed.

17. Zion spreadeth forth her hands, & there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries shall be round about him; Jerusalem is as a woman forsaken among them.

18. The Lord is righteous, for I have rebelled against his commandment: heare, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19. I called for my lovers, but they deceived me: my Priests and mine Elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Judahs strong holds he hath battered to ground
Defil'd their kingdome, and their King discrown'd.

3. His peoples flourishing (i) horne on high set up,
In anger is all broke, asunder cut.

His strong right hand, of nations so well knowne
For Israels onely help, is now withdrawne.
Round about Jacob his fiery fury burnes,
Like raging flame it all to ashes turnes.

4. The Lord, as man of war, his bow hath bent,
Whence never frustrate arrow yet was sent.
Zions most excellent ones, joy to the eye
Once to behold them, now in dust doe lie,
Brought downe and slaine by his most mighty hand,
Whose wrath like fire is pow'd out on the Land.

5. Israels palaces, forts are all destroy'd,
Quite swallow'd up, so much as ere she joy'd
Shew sorrowes now. Poore Judahs common song
Are mournfull Threnes and Lamentation.

6. He hath remov'd his Tabernacle thence
With violent hand, the lands securest fence,
Now its a hedgless garden. Empty, voyd,
Are places of assemblies, lately cloy'd.
And sursetting with throngs, so many guests
Did come to celebrate her holy Feasts.
These Sabbaths * solemne dayes are now forgot,
Both Kings and Priests are ceas'd, whose holy lot
Was Altar-service: these despis'd are gone,
Remov'd by God in indignation.

7. The Altar is cast off and Sanctuary
Abhor'd, the palaces given to th' enemy:
When (k) pious soules on solemne dayes before
In the Lords house did meet for to adore,
They gave an heavenly sound in Psalmes and praise,
There now alas the roaring enemies raise
An impious heathenish noyse, like that for sound,
But not for sense or harmony. To the ground

in his wrath he brought down
the daughter of Judah: he hath
brought them down to the ground
hee hath polluted the kingdom
and the Princes thereof.

3. He hath cut off in his fierce
anger all the horn of Israel: he
hath drawn back his right hand
from before the enemy, & he bur-
ned ag ainst Jacob like a flaming
fire whichd. v. neth round about

4. He hath bent his bow like an
enemy: he stood with his right
hand as an adversary, & slew all
th it were p'asant to: the eye, in
the Tabernacle of the daughter
of Zion: he poured out his fury
like fire.

5. The Lord was an enemy:
he hath swallowed up Israel, he
hath swallowed up al her palaces:
he hath destroyed his strong holds
& hath increased in the daughter
of Judah mourning & lamentation

6. And he hath violently taken a-
way his Tabernacle, as if it were of a
garden, he hath destroyed his places
of the assembly; the Lord hath caused
the solemne Feasts & Sabbaths to be
forgotten in Zion; and hath despised
in the indignation of his anger, the
King and the priest:

7. The Lord hath cast off his Al-
tar: he hath abhorred his Sanctua-
ry: he hath given up into the hand
of the enemy the walls of her pala-
ces: they have made a noyse in the
house of the Lord, as in the day of
a solemne feast.

Whatsoever is strong and high and excellent it is called an horne in Scripture, It is drawne from
beasts, whose hornes are their strength, and are their ornament: Horne of David, Psalme 132, Horne
of salvation, Luke 1, 69, * Male isti populo accidit, ubi Sabbatha Sabbathum habent, Levit: 26, 43,
k qui non audiunt attente concionem verbi Dei sonantem, coguntur audire militem bombardam
Tarnovius in locum

Zions faire walls must fall, the Lord hath past
the purpose for it: Yea his line is cast
and stretch't upon't: his hand he doth not turne
from utter ruine. He hath taught to (s) mourne
The walls and ramparts, as if they had sense
To tune sad ditties for foes violencee.

9. Both gates & bars are broke, and sunk in ground
Yea all her Kings and Princes wander round
The Gentiles Countrey. Holy Law's no more,
(m) Prophets want visions which they had before.

10. Zions grave Elders (n) on the earth are laid,
And earth is laid on them, for every head
Is crown'd with ashes, dust, all silent, sad,
Sackcloth is th' only Robe wherewith they are clad.
Jerusalem's virgins, ripe with grieve and seares,
Walk with down hanging heads like ripened eares.

11. O eyes, your wellsprings fail and watry store,
My troubled bowels within are panged sore:
My (o) liver as liquor is pow'd out on the earth,
Because so great a famine, murderous dearth
Doth on the daughter of my people lie,
The silly sucklings famisht faint and die.
In every street their little corps lie spread,

12. They cry upon their mothers, give us bread,
We pine, we perish, who will our hunger stay?
One drop of wine to quench our thirst we pray.
Poore babes in vaine do cry and pule and ceeve,
Whiles mothers want to give what they would have.
Onely in mothers bosome they swoon and die,
And laid in street preach pity to each eye.

13. What shall I take or seek to eat: this utmost hem,
To witnesse for thee, O Jerusalem?
Rhetorique is bankrupt, thou hast begger'd th' Arts,
O virgin daughter of Zion, all their parts
Cannot similitudes coyne fit to expresse

1st, 14, 2, See Joel 1, 10, 12, Where when the field is wasted, the land mourneth: in Dicunt Rabbin, propheta neque inter tristitiam, neque inter pigritiam habitat: & prophetia cessat tempore persecutiones de
milli: Moses Maimonid: in more Nevochin. n Manner of mourners to cover their heads with dust &
as it were confessing they are not worthy to live, and worthy to be laid in the graves and have dust
on them. o He cleaveth my reins asunder and doth not spare; hee powreth out my gall upon
the ground. Job 16. 13. If I enter into the city, then behold them that are sick with a mine, 1st, 14, 3.

3. The Lord hath purposed to
destroy the wall of the daughter of Zion:
he hath stretched out a line
both not without some his hand from
destroying: therefore he made the
ramparts and the wall to lament,
they languished together.

9. Her gates are sunk into the
ground: he hath destroyed and broken
her barres: her King and her
Princes are among the Gentiles: the
law is no more, her Prophets also
find no vision from the Lord.

10. The elders of the daughter of
Zion sit upon the ground and keepe
silence: they have cast up dust upon
their heads: they have girded them-
selves with sackcloth: the virgins
of Jerusalem hang down their heads
to the ground.

11. Mine eyes do faile with tears:
my bowels are troubled: my liver is
pour'd upon the earth, for the des-
truction of the daughter of my peo-
ple: because the children, the suck-
lings swoon in the streets of the city.

12. They say to their mothers,
Where is corn and wine? when they
swooned as the wounded in the
streets of the city, when their souls
were poured out into their mothers
bosome.

13. What thing shall I take to
witness for thee? what thing shall I
liken to thee, O daughter of Jerusa-

Thy dolours deluge, all compares are lesse
 Inferiour much to thine. Could I but fetch
 Example parallell from some dismall wretch,
 Hence this small glimpse of comfort thou mightst see,
 Thou wert not singular in misery.
 Yet to the Sea thy sad estate compar'd,
 Some part by that rude shadow is declar'd.
 As those proud swelling waves the banks or'e reach,
 Levelling high-crested earth with many a breach,
 And fearfull ruptures: thus the waves of woe
 Broke in upon thee, and ore run thee so,
 As for thy breach small hopes of help remaine,
 Nothing can stop when waves flow in amaine.

14. Fie (o) on all oylie Sermons; flattering tongues,
 Of sweet-tun'd Prophets, that can sing no songs
 But peace and safety. How could Zion stand
 When please-eare Preachers did infect her Land?
 All's well cry they, thou hast some sins indeed,
 Yet desolating vallations none we reade
 In all our visions. Foolish things and vaine
 They see, but see not sin bring captives chaine.
 Had they set out Zions abhorred wayes,
 And all her sins, she had not seen these dayes
 Of sad captivity, but their wits they spent,
 To sift false causes of her banishment.

15. Behold the passengers that travell by
 Doe wag their heads, clap hands and hissing cry,
 Loe yonder ruin'd turrets, piles of stone,
 Was the worlds beauty and perfection
 Of all earths glorious Fabrickes. Can this be
 Jerusalem's City we demolisht see?

16. See how thine enemies together flocke,
 To vent the venom of their mouthes, they mocke:
 Some Serpent-like doe hiss, some Dog-like grin,
 Every one shive the Scorners prize to win,
 In acting best upon Derisions stage.
 See, see, thee's false cry they in scornfull rage,

lem? what shall I equal to thee
 that I may comfort thee, O virgin
 daughter of Zion? for thy breach
 is great like the Sea: who can heal
 thee.

14. Thy Prophets have seen
 vaine and foolish things for thee,
 and they have not discovered thine
 iniquity, to turne away thy capti-
 vity: but have seen for thee false
 burdens, and causes of banish-
 ment.

15. All that passe by clap their
 hands at thee: they visse and wag
 their head at the daughter of Je-
 rusalem, saying, Is this the City
 that men call the perfection of
 beauty, the joy of the whole earth?

16. All thine enemies have
 opened their mouth ag ainst thee:
 they hiss and gnash the teeth:
 they say, We have swallowed her
 up: certainly this is the day that

o Dreaming prophets, Jer. 23. 23. Daubing prophets Ezek. 22. 28. cushion & pillow prophets, or else
 and ambrose prophets Ezek. 13. 18 Quam ratione in christo rediit ministri eorum. qui ipsorum
 perierunt, vel quia tacenda dixerunt, vel quia dicenda tacuerunt? Figveiro in Mal. Hierosolym
 struxerunt prophete titulis italicis, Episc. Laudensis Episc. Adulensis Episc. placentinus

She's swallowed up: the day, the day is come
Of her woes, and our wishes; a sad doome.

17. This is the time we lookt for, long expected,
Gods purpose and devise is now effected.

Long since he threatned her for sinne of old:

His wrath fulfill what's patience did with-hold.

She's tumbled downe; no piteous hand or tongue

Draws neer, her foes rejoyce, their horn's made strong

18. In the Lord ours their hearts aloud did cry,

O wail of Zion never more be dry:

Let floods yeeld to thy teares, neer let sleepe key

Locke up thine eyes, weepe lesse night and day.

19. Rise up and break thy midnightes sugred rest,

In nightly watches powre out heart and brest

Before the Lord in Prayers: hold hands on high,

Crying, O save (p) our babes which fainting lie,

Scab'd through with hunger at head of every street.

20. O Lord behold a miserable sight,

Aspectacle of woe, neverd d eye

Read sadder Argument of Tragedy;

Shall (q) bowell-bleeding mothers take and eat

Their span-long sucklings? O abhorred meat:

Alas, their child-bed pangs were sport and mirth,

When travelling throug first brought these Infants forth,

Compar'd with this: when mothers they must feed

Upon that flesh, which their owne flesh did breed.

O heavy judgement of necessity,

Inventing food 'gainst Natures cookery:

we looked for: wee have found it
we have seen it.

17. The Lord hath done that

which he had devised: hee hath fulfil-

lled his word that he had contrap-

ted in the dayes of old: hee hath

throwne downe, and hath not pittied:

and he hath caused thine enemy to

rejoyce over thee, he hath set up the

borne of thine adversaries.

18. Thair heart cryed unto the

Lord, O wail of the daughter of Zi-

on, let teares run downe like a river,

day and night: give thy selfe no rest:

let not the apple of thine eyes cease.

19. Arise, cry out in the night:

in the beginning of the watches powre

out thine heart like water b'fore the

face of the Lord: lift up thine hands

toward him, for the life of thy young

children, that faint for hunger in

the top of every street.

20. Behold, O Lord, and con-

sider to whom thou hast d me this: shall

the women eat their fruit, and chil-

dren of a span long? shall the Priest

p Dent 28 53 Thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters in the fleg

and straitness wherewith thine enemies shall distress thee. q In the famine of Ierusalem Mary a rich &

wealthy gentlewoman of pexa boiled her own son to eat him; Iosephus in 7 book of Iews wars; Hege-

lappus bring her in boldly inviting the Souldiers that broke in upon a finele meat saying to them I have

made you a dish of meat of my owne bowels; come taste and see how sweet my sons flesh is; Be not more

maidenly and modest then a mother; what Souldiers more weak and dastardly then a woman? But the

Souldiers staved their stomachs with horot of the fact; Hegepp. 5. book chap 41 When Scipio took Nu-

mantia in Spaine; so great was the famine that there were divers mothers found with the bodies of their

children in their laps; of which they had eaten the halfe; Petron. in sine Saryr. Under the Emperour lu-

lian there was so great a famine in Italy that the greatest part of men and women died for hunger; One

hath fifty thousand died by famine in one part of Italy, in Ielo piceno; Two women of strangers that

came and lodged at their houses in their journey had killed 17 at severall times whiles they slept and ha-

ving killed them made them ready and eat them; They attempted it on the 18 but he waking ended both

his wife and lives; Divers mothers then did cooke their owne children for dishes of meat. Domitian

christi 539 Altedius in Theatro chronol

One bit of such sad break-fast's worse then all
Earths griefes, that under imagination fall.
Shall Priests and Prophets slaine in Sanct'ary lie,
Finding no refuge, nor no Sanctuary?

21. Both old and young in open streets lie slain,
My virgins and my young men drop like raine,
Falling by sword: no pity doth thee stay
From slaughtering all in this thy wrathfull day.

22. As at some solemn time they are gathered all,
Girt round with terrors here and there they fall,
Nothing (r) escapes, for what can safe remaine,
When God a day of anger doth proclaime?
My babe the solace of my life, which I
Bought up with care and swaddled, thers mine eye
(Why have I eyes to see it?) sees a prey,
Unto destroying enemies every day.

1. Even I will teare and goe away; I will take away and none shall rescue him Hosea 5. 14

and the Prophet be slaine in the Sanctuary of the Lord.

21. The young and the old lie on
the ground in the streets: my virgins
and my young men are fallen by the
sword: thou hast slaine them in the
day of thy anger: thou hast killed
and not pitied.

22. Thou hast called as in a so-
lemn day by terrors round about,
so that in the day of the Lords an-
ger, none escaped nor remained;
those that I have swaddled & brought
up, hath mine enemy consumed.

C H A P. III.

1. I Am (r) the son of sorrowes, who have seen
Afflictions Center, and sore schoold have been
Under Gods singeing rod. 2. From lightsom walks
I am brought to tullen darknesse, obscure vaults.
Depriv'd of joyes of all eye-cheering light.

3. Surely 'gainst me God turns himselfe to fight,
Under his heavy hand I daily groane.

4. My wrizzeld skin neighbours too neer the bone,
My wrinkled face and flesh my age belie,
Growth old with griefe, not years. My bones do lie
Scattered and broken. 5. He has built a wall
'Gainst me; my ease is paine, my sweets are gall.

6. Clos'd up in cells of darknesse am I laid, (made
like those whom death long since hath prisoned)

7. When I would scape (crosse to my hopes) I finde
A hedge, sworn hedge, wher with the Lord I am binde

1. I Am the man that hath seen af-
fliction by the rod of his wrath.

2. He hath led me and brought me,
into darknes, but not into light.

3. Surely against me: is he wroth,
he turneth his hand against me all the
day.

4. My flesh & my skin hath he made
old, he hath broken my bones.

5. He hath builded against me, and
compassed me with gall and travell.

6. He hath set me in darke places,
as they that be dead of old.

7. He hath hedged me about, that
I cannot get out: he hath made my
chaine heavy.

1. I have been chast; A man of sorrowes and requisited with griefe. Esay 53. 1. I will hedge me
with thornes and make a wall that she shall not finde her pathes. Hosea 2. 6

And keep me in. 8. A heavy chaine I beare,
 Then doe I cry and shout, but where's Gods care?
 He shuts out all my prayers. 9. Stops up my way
 With hewen stones: yea, all my pathes that lay
 So straight, are crooked made. 10. Like hungry Bear,
 Or (u) greedy Lion lurking close to teare,
 And seile upon some prey, he watcht for me.
 11. I walke in uncouth pathes, compell'd to flee:
 Peece-meale he rent me, tore me in his hate,
 Then leaves me to my selfe most desolate. (right,
 12. With (w) full bent bow he aimes at me too
 Sets me for marke: nor doth he misse the white.
 13. O how his arrowes doe increase my paines,
 Fixing their Iron teeth even in my reines!
 14. To all my people I am made (x) a scorne
 And subject of their songs, whiles I doe mourne
 They rime all day upon me. 15. Drunken sots
 Would practise temperance at my wormwood pots,
 And bitter cups, which I have drunke so sore,
 As staggering full, now I can beare no more.
 16. Even as with gravell stones my teeth are broke,
 I am roll'd in ashes, choakt with dust and smoke.
 17. Thou hast divorc'd a lovely-linked paire,
 My soule and peace, my prosperous dayes to faire,
 Are quite remov'd, diow'nd in oblivion.
 18. That I am forc'd to say, my hope is gone.
 Yea, per'isht from the Lord, all strength extinct,
 19. Whiles I remember how I lie fast linkt
 In sore affliction, and to minde recall
 My daily draughts of wormewood, and of gall.
 20. This I remember, and for this my soule
 Is deeply humbled. 21 Yea, my heart doth roll,
 And butied seekes what sins doe cause my woe:
 He not despaire, for humble hopes doe grow.
 22. O the large sea of mercies in the Lord,
 We merit the edge, he strikes with back of sword.

8. Also when I cry and shout
 9. He hath enclosed my way
 10. He hath made my pathes crooked.
 11. He was unto me as a Bear
 12. He hath bent his bow
 13. He hath caused the arrowes
 14. I was a derision to all my people,
 15. He hath filled me with bitterness,
 16. He hath also broken my teeth
 17. And thou hast removed
 18. And I said, My strength
 19. Remembering mine affliction
 20. My soule hath them still
 21. This I recall to my mind
 22. It is of the Lords mercies

(u) Thou huntest me as a fierce Lion. Job 10.16. (w) He hath taken me by the necke,
 and rent me in peeces, he hath set me up for his marke. Job 16.12. (x) It is repente sabala or
 wormewood, & ibridsa sum taberna canisid. Buch 21.11. I became a proverbe unto them, I
 was of the drunkards. Psal. 69.11,12.

his transcendent grace which knows no end, we are not consumed, because his
 for our sins he doth not vengeance send,
 utterly destroy. O mercies rare,

compassions faile not.

spare not sinning, God doth sinning spare.

30. So oft as Sun doth every morning rise,

mercies are presented to our eyes.

My faithfull is our God in truth and love

My (a) soule hath chosen thee, O Lord above, while others seeke for wealth, ease, honours store,

and thou art my portion, I desire no more,

therefore Ile hope in him in lowest state,

31. For God is good to all that on him waite.

32. 'Tis a good thing, and piece of rarest Art,

to learne to waite on God with patient heart.

and with soule-calming hopes to rest posselt,

still Gods saving health be manifest.

33. 'Tis good our shoulders be inur'd b. time

to beare Gods yoke even in our youthly prime;

My acquaintance with Gods scourging hand

teaches his servants, makes them understand.

34. He sits alone, with silence bolts his lips,

and bursting out into impatient fits.

why such burthens he has borne before,

35. Therefore he's (a) silent, hopes God wil restore.

36. Unto the smiting hand he gives his cheek,

and filled with reproaches doth not seeke

for revenge. 31. This comfort he doth gather,

and may correct, but casts not off for ever. (grief,

32. For some short time his Saints are tried with

then God tender heart, beyond belief,

travells with paine deliverance to send,

his endlesse mercy seekes our miseries end.

33. Oh how (b) unwillingly doth our gracious God

put forth his hand to take sins smiting rod,

to scourge rebellious men. 34 He hates that might

which treades downe thrall'd captives under feet.

23. They are new every morning:

great is thy faithfulness.

24. The Lord is my portion, faith

my soule, therefore will I hope in him.

25. The Lord is good unto them
 that waite for him, to the soule that
 seeketh him.

26. It is good that a man should
 both hope and quietly waite for the
 salvation of the Lord.

27. It is good for a man that he
 beare the yoke in his youth.

28. He sitteth alone and keepeth
 silence, because he hath borne it upon
 him.

29. He putteth his mouth in the
 dust, if so be there may be hope.

30. He giveth his cheek to him
 that smiteth him, he is filled full with
 reproach.

31. For the Lord will not cast off
 for ever.

32. But though he cause griefe, yet
 will he have compassion according to
 the multitude of his mercies.

33. For he doth not afflict willingly,
 nor grieve the children of men.

34. To crush under his feet all the
 prisoners of the earth.

*in infernum est, ut a meritum est. (a) My lot is false in a faire place, I
 herit age, Psal. 16. 6. (a) The godly in afflictions, ponit in pulvere os suum, as
 ungodly ponit in caelum os suum. Psal. 73. 9. (b) Deus non mastritis afflicto
 non ex animo. Tremel. & Jam.*

35. He doth adhorre unjust oppressions all,
When greatnesse brib'd causes right causes fall.

36. Against all such he sets his hand and heart,
Who doe the poore in rightfull cause subvert.

37. What are mens words, decrees but wind & sand?
Things onely come to passe by Gods command.

38. What punishing evill, or what pleasing good
Meet we withall, which comes not all from God?

Both come at his decree. 39. O men most vaine,
Why doe ye murmur, or at all complaine?

No bitter draughts vex us without, within,
Which first we did not brew and tunne in sin.

40. Let us then in our sufferings search and try,
What sin in heart or life doe cherisht lie,

41. Turning to God with lift up hands & heart,
Praying the Father in heaven to ease our smart.

42. We Lord have sinn'd with great rebellion,
Thou scourgest us with sharp correction,

Thou spar'st us not. 43. But in thy angry mood
Thou smitest, & yett, coverest us with blood,

Yea, thou exc'udest pity. 44. When our prayers
Are climb'd up to the top of heavenly staires,

Hoping by this ascent to finde thy grace,
Then dost thou not assent, but hid'st thy face,

Masked with angers cloud O mercies masse!
When our poor prayers to Gods eare may not passe!

45. We are counted base by vilest raffe of men,
Refuse and rubbish is our best esteeme.

46. Our enemies all have op'd their mouth as large,
Venting reproaches with a full discharge.

47. Where is our safety? here feare, there a snare,
Woes and vastations our bell-neighbours are (tears

48. Mine (e)yes are full with briny-streaming
Because my peoples judgements beats mine eares.

49. Mine eyes gutter my cheekes, I never cease,
Nor intermit my moane for Zions case:

50. Untill from heaven the Lord cast pitious eye
Upon my people in their misery.

35. To turne after the Lord
Before the face of the Lord

36. To subvert causes which
the Lord approveth not.

37. Who is he that saith,
counsaile is passe, when the
commandment is not.

38. One of the mouth of the
High proceedeth not evil and

39. Wherefore doth a loving
complaine, a man for the punishment
of his finnes.

40. Let us search and try our
and turne againe to the Lord.

41. Let us lift up our hands
our hands unto God: the Lord

42. We have transgressed and
rebelled, thou hast not pardoned

43. Thou hast covered with
and persecuted us: thou hast

44. Thou hast covered thy face
a cloud, that our prayer should

45. Thou hast made us as the
scouring and refuse in the midde
the people.

46. All our enemies have
their mouths against us.

47. Feare and a snare is come
us, desolation and destruction.

48. Mine eyes runne with
the downe of my people.

49. Mine eyes trickled down
ceaseth not, without any intermission.

50. Till the Lord look down
behold from heaven.

(c) Oh that my head were waters, and mine eyes a fountain of tears, that I might weep
day and night for the shame of the daughter of my people. Jer. 9.1.

My heart affects mine eyes, mine eyes my heart
In this wretched comfort know their part.
Daughters of my City to deplore.

(Sore, city.

Like (d) weake-wing'd bird, so am I chased
By herce foes, and guiltlesse without crime,
Awake for harmlesse dove the clouds doth climbe.

I lie in dungeons bottome as one dead,
Under ponderous pressing stones upon me laid,
Wher hope of life.

54. I am drown'd & gone,
Wher plenty (e) of waters have my head o're-flowne,
Which made me say, Lord thou hast done enough,
Now am I perisht, I am quite cut off.

Yet in the dungeon deep, Lord I did pray,
Thou call'd upon thy name. 56. Turne not away
Thy care from my sad sighs, deep-breathed cries,
Now thou hearest me, O let comfort rise.

Yea, Lord I gather hopes, for when I prayed,
Thou didst draw neere and say, be not affraid.

The causes of my soul thou hast pleaded well,
Thou hast redeem'd my life from lowest Hell.

O Lord thou knowest my wrongs & injuries,
Thou hast set up for me and judge mine enemies.

I doe appeale for witnesse to thine eyes,
Thou saw their busie thoughts alwayes devise |

Intence and malice. 61. (f) Their reproaches al-
ways they have heard, which they on me let fall.

As has their curst lips did vent, who 'gainst me rose,
Thou plots their hearts invent, O Lord thou knows.

Thou hold their sitting downe for to conspire,
Thou rising up to act what they desire.

Thou their musicke, their best dish at feasts
Thou my broken head to breake some jests.

Thou call on minstrels when they merry be,
Thou heare the Song of Zions misery,

Thou shewest last good night. That pleasant stroke
Thou minis sorrowes, will out sorrowes choke.

51. Mine eye affects mine heart,
Because of all the daughters of my
city.

52. Mine enemies chased me
like a bird, without cause.

53. They have cut off my life in
the dungeon, and cast a stone upon
me.

54. Waters flowed over mine head,
then I said, I am cut off.

55. I called upon thy name, O Lord
out of the low dungeon.

56. Thou hast heard my voyce,
hide not thy care at my breathing,
at my cry.

57. Thou drewest neere in the day
thou called upon thee: Thou saidst
Feare not.

58. O Lord thou hast pleaded the
causes of my soule, thou hast redeem-
ed my life.

59. O Lord, thou hast scene my
wrong, judge thou my cause.

60. Thou hast seen all their venge-
ance, and all their imaginations ag-
ainst me.

61. Thou hast heard their reproach
O Lord, and all their imaginations
against me.

62. The lips of those that rose up
against me, and their device against
me all the day.

63. Behold their sitting down, and
their rising up, I am their musicke,

As when one doth hunt a Partridge in the mountaine, 1 Sam. 26. 20. Psal. 11. 1. Fly
from your mountaine. (e) Great afflictions are commonly compared to great waters, and
Psalm 42. 7. Psalm 69. 1. 2. Psalm 124. 4. 5. (f) Thou hast heard my reproach, and
my dishonour, all mine adversaries are before thee. Psalm 69. 19.

64. Render to them, O Lord, a recompence,
According to their deeds and bad intents. (curse.
65. Lay on their wicked hearts thy hardning
That they may daily grow from ill to worse. (ven
66. Lord in thy wrath destroy them, be they dri-
From all abiding under cope of Heaven.

64. Render unto them a recompence,
O Lord, according to the works of
their hands.
65. Give them sorrow of heart,
That they may daily grow from ill to worse.
66. Persecute and destroy them,
That they may be driven from under the heavens of
the Lord.

CHAP. III.

Verse.

1. **H**ow (a) is the gold of Zions glorious frame
Grown dim and dark, not meriting the name
Of mettals monarch? That which gilded was
With star-like burnisht gold, how dull as brasse;
(Yeelding no glistering lustre to the eye)
Is it become? the heavenly Sanctuary
Cast downe in every street may finde her stones.
2. Jerusalems children, the most precious ones,
Passing all pearles for price, for beauty gold,
How are they now as cheape as pitchers sold,
Esteem'd as Potters ware? 3. Can any kind
Of Earths or Oceans Animals be unkind,
And as well as the daughter of Zion is,
Like (b) hardned Ostrich in the wilderness,
That doth her new hatch'd young forget, forsake?
Yet the Sea-calves as carefull, dammes doe take
Piteous affection, hold dugs to their young.
4. But here the suckling-child with glued tongue
To rooffe of mouth, dry'd up with thirst doth cry:
Younglings yell out for bread, ready to die
With extreme hunger. Yea, the dearth's so great,
As not one little loafe is left to eat,

Verse.

1. **H**ow is the gold become dim
How is the most fine gold chang-
ed! the stones of the Sanctuary are
paved on in the top of every street.
2. The precious sons of Zion, compar-
able to fine gold, how are they esteem-
ed as earthen pitchers, the work
of the hands of the potter.
3. Even the sea monsters draw
out the breast they give suck to their
young ones: the daughter of my peo-
ple is become cruel, like the ostrich
in the wilderness.
4. The tongue of the sucking child
cleaveth to the rooffe of his mouth
for thirst: the young children aske
bread, and no man breaketh it unto
them.

(a) Such a question for degenerating by sin, (as is by affliction) is that of Eccl. 21. 22. How is the faithful city &c. (b) See Job 39. 14, 15, 16. Consideration there are about children of the East, some will have it, Arathos, some cuculus, some Scyth. Vide Com. a lap. & Targ. Jerem.

5. They who before had all delicious fare,
Whose trencher rob'd the Earth, the Sea, the Aire,
Now in the streets become the beggars mates,
Wishing the fragments of their ancient eates.
The (i) scarlet firs, which on beds downe-hills laid,
Poore wretches now, their beds are dung-hills made.

6. For Sions punishment exceedeth far
Sodoms destruction, there is no compare.
Their sins were (4) scourged with a fiery lash,
But yet that judgement passed in a flash,
Made quicke dispatch, and swallowed them up all;
This span in length, like dripping raine doth fall.

7. Her Nazarites, those sober votaries,
Whom neither snow nor milke could equalize
For purest white, whose faces did appeare
Ruddier then Rubies, polisht and more cleare
Then any Saphires, now that glorie's gone:

8. Their faces blacke as coale, not to be knowne
Of knowne familia: s. Skin cleaves to the bone,
No flesh remaines to make partition.
Like age in others is juyete, succulent,
These wither'd, dry as sticks, all moisture spent.

9. Death opes an easier gate for them by far,
Who lose their e aime of life by sword or war, / slay,
Then those whom (1) lingring famines sword doth
And bear to th' grave a long, and languid way:

9. They that did feed deliciously
are dissolved in the streets: they that
were brought up in scarlet, end in
dung-hills.

6. For the punishment of the in-
iquity of the daughter of my people,
is greater then the punishments of the
sin of Sodom, it was overthrowne
in a moment, and no hand stayed
on her.

7. Her Nazarites were purer
then snow, they were whiter then
milke, they were more ruddy in body
then rubies, their polishing was of
Saphire.

8. Their visage is blacker then
a coale: they are not knowne in the
streets: their skin cleaveth to their
bones: it is withered, it is become
like a stick.

9. They that be slaine with the
sword, are better then they that be
slaine with hunger: for these pine or

(i) Thus the great and glorious Bellisarius for whom in a triumph money was coynd
and throwne among the people, with this posse on it, *Bellisarius the glory of the Ro-
mans*, yet afterwards he was cast so low, as both his eyes were put out, and he daily beg-
ged his bread in the temple of S. *Sophia*, often using this speech, Give I pray one loaf
of bread to *Bellisarius*, whom vertue exalted hie, and envie has throwne down as low,
Revel. Mellise. Histor. in Iustinas. 1. Thus *Hormisdas* a Persian-Noble came from *Scarlet*
to the dung-hill, for in that he would not deny Christ his Saviour the Son of God,
he was by the Persian tyrant *Isdigerdes* despoyled of all his riches and honour, and
clothing, and turn'd naked, save there was given him one peasants garment to cover
him, and cast into the base servitude of leading Camels, and serving as some hostler.
Theodor. in Hist. Eccles. Lib. 5. cap. 39. (4) *Cito perisse beneficii est imago.* (5) *Fames*
ultimum malorum omnium. *Am. Marcellin. Histor. lib. 19.* *Quantum est in vobis fame,*
miserrima omnium morte, consecistis. *Salust. in fragment. Epist. Pompeii ad Sertur.*

(12)
all the feeding stee of house, barne, field, *and, from their friends
Pleas compunctive, and can no succour yeeld. (heat. fruits of the field.*

10. Mothers whose bowels boyld with passionate *10. The hands of the pitifull
Sore hunger-funis, their infants boyld for meat. men have fadden their own children
What mothers belly nine months had sod in blood, they were their meat in the desola-
Iscooke and sod for that same bellies food : tion of the daughter of my people.*

So great a famine, such a deep distresse
The daughter of my people doth oppresse

11. Now hath the Lord his fury brought to passe, *11. The Lord hath accomplished
Pow'd out his wrath which long since threatned his fury, he hath powred out his fire
Wh'n God kindles his fire, it burnes up all, (was, anger, he hath kindled a fire in Zion,
Zions foundations into ashes fall. and it hath devoured the foundati-*

12. Kings far remote, which had receiv'd the fame, *12. The Kings of the earth, and
And earths Inhabitants which had heard the name all the inhabitants of the world would
Of great Jerusalem, (how her forts and towers not have beleev'd, that the aduersary
Scorned all feares of strongest adverse powers) and the enemy should have entered
Never would these beleeve, nor could devise into the gates of Ierusalem.*
How any foe or force should it surpise.
Amongst Impossible's this thing was thought,
That Sion should so ruine ere be brought.

13. Her (m) Prophets most unprofitable were, *13. For the sins of her Prophets,
No hope, no nitre can her Priests wash cleare and the iniquities of her Priests, that
From guiltinesse of sins, which were the cause have shed the blood of the just in
That all did end with such a bloody clause. the midst of her.*
By them the just were slaughter'd in the Land,
Whose blood shall be required at their hand,

For their examples full of sinne and vice
Fill'd others, made sins measure fully rise :
To Idols these did innocent infants slay.

14. In the (n) streets full of blood as blind they stray, *14. They have wandred as blind
Legall pollutions no way can they avoid. (blood. men in the streets, they have pollu-
Where ere they touch their clothes are lineard with ted themselves with blood, so that
men could not touch their garments.*

15. Yet even as lepers, as they walk they cry, *15. They cryed unto them :
Uncleane, Uncleane, keep off, O come not nye : Depart ye, it is uncleane, depart, de-
The very Gentiles said, Sure God no more part, touch not, when they fled away
and wandred : they said among the
heathen, They shall no more sojourn
there.*

Will such curst wretches to their land restore :

(m) Animarum medici fuerunt animarum venefici. Tarnovius. (n) This place in the
two Verses is very hard to finde out the true sense of, I have chosen out of severall ex-
positors, that I judged most simple and best, because there are divers applying of the
words.

...in his day, hath dispersit them farre,
...have lost his standing, and regarding care.
...Priests with them had no respect,
...hoarie Elders honour was neglect.

17. Alas (deceiving hopes) our eyes with paine
...eat like our pulses, while we looke in vaine,
...waiting for help from nations witherd hand, (stand
...if whom heaven throwes down earth could make
18. Our steps they trace, and nets in every street
...our hunting Nimrods laid to catch our feet. (doom
...our end, our end drawes neere, heavens deltin'd
...our sins have ripened wrath the day is come.

19. Like Eagles aerie tyrants, birds of prey,
...are our enemies swift-wing'd us to slay
...and us slow-flighted fowle pursuing o'retake
...in mountaines, or entrap by lying waite
...the wild desert. 20. (p) Our anointed King
...given by the Lord, our soules next dearest thing
...of strills best breath, their pits did him devoure,
...whose covering wings we counted refuge sure,
...looking his shadow would us safety give
...amongst the Heathen, in hopes againe to live.

21. Goe to, O daughter of Edom, laugh a while,
...locke on Inhabitant of Uz, and smile,
...seeing at our so sad, so low estate.
...er shalt thou not Gods cup of wrath escape.
...s comming towards thee, thou shalt drunken lie,
...ewing thy nakednesse to every eye.

22. Chære up O Sion, now the Lord hath done
...his taske of Justice, all his wrath is gone.
...hat punishments on thee he did intend
...o-inflict for sin, are finisht, at an end.
...ever againe shalt thou so desolate be
...transported, carried in captivity.

18. The hope of the Church
...divided themselves will no more respect
...them: they respected not the persons
...of the Priests; they favoured not the
Elders.

17. As for us, our eyes as yet
...failed for our vaine help: in our
...watching we have watched for a man
...sion that could not save us.

18. They burnt our steps that we
...cannot goe in our streets: our end is
...neere, our dayes are fulfilled, for our
end is come.

19. Our persecutors are swifter
...then the Eagles of the heaven: they
...pursued us upon the mount aines, they
...laid waite for us in the wilderness.

20. The breath of our nostrills, the
...anointed of the Lord was taken in
...their pits, of whom we said, Under
...his shadow we shall live among the
beethen.

21. Rejoyce and be glad O daugh-
...ter of Edom, that dwellest in the
land of Uz, the cup also shall passe
...thorow unto thee: thou shalt be
drunken, and shalt make thy selfe
naked.

22. The punishment of thine ini-
...quity is accomplished, O daughter
of Zion, he will no more carry thee

An evill, an onely evill, behold is come: An end is come, the end is come, it watch-
...for this, behold it is come, Ezek. 7.5,6. (p) Some apply this Christus Domini, as
...one of Chasles, Quærs will have it meant to be Iesus wounded and flaine by P^ro-
...the Chaldee, Hebrew, Hierome, Thomas, Figueiro, Varius, Others take
...of David, and that more truly. Some Hebrewes, Maldonat. T^ru-

When (s) O daughter of Edom that didst stand *and say I am separate from thee*
 Laughing at Sion, shalt sore feele the hand *iniquity, O daughter of Edom*
 Of God, for all thy sins correcting thee, *discover thy sin.*
 Laying on thine head thine owne iniquity.
 God in his people will sinne scourge and hate,
 Much lesse shall sinfull Edom scourging scape.

(s) *Pana Sion tandem fieri Babylonis.* Judgement must begin at the house of God
 If it first begin at us, what shall be the end of them that obey not the Gospell of God
 Ps. 4. 17.

CHAP. V.

Verse:

O Lord, behold what weight upon us lies,
 Ease this thy grievous hand with gracious eies
 Consider how thou set'st us as the butt,
 Where wicked men reproaches dayly shoot.

2. Our proper right, inheritance and lands
 Strangers possesse, they fall in aliens hands.

3. Who ever saw orphans and fatherlesse
 Uied as thresholds, have seen our distresse:
 Our mothers mourne as those in widow-hood.

4. We lay out money for every peece of wood:
 A (s) very cup of water cannot come
 To quench our thirst without a little summe.
 Both birds and beasts at Natures Inne may call,
 Drinke at each brooke, and none for payment call:
 Better their case then ours, we are not thus,
 Even Natures Commons are inclos'd to us.

5. Our neck doth crack with persecutions weight,
 Paines spend the day, and restlesnesse the night.

6. We (s) sold our selves to the Egyptians side,
 And to the Assyrians, to be satisfied
 With bellies full of meat. 7. Our fathers (s) laid
 These eggs of sin, which are our dinner made:

1. **R**emember, O Lord, what
 come upon us: consider
 behold our reproach.

2. Our inheritance is turned unto
 to strangers, our houses to aliens.

3. We are orphans and father-
 lesse, our mothers are as widows.

4. We have drunken our water
 for money, our wood is sold unto us.

5. Our necks are under persecu-
 tion: we labour and have no rest.

6. We have given the hand to
 the Egyptians, and to the Assyrians
 to be satisfied with bread.

7. Our fathers have sinned and

(s) They shall eat bread by weight and with care, and they shall drink water by mea-
 sure and with astonishment, *Ezek. 4. 16.* (s) All the labour of man is for his mouth,
 and yet the appetite is not filled, *Ezek. 6. 7.* (s) God clears his justice, punishing
 the offence of sinfull parents, *Ezek. 18. 2, 3. &c.*

Our Ancestors (now dead) the grapes did eate, *are not, and we have borne their iniquity.*
 Our teeth are edg'd, their sins their sons now brate.

8. Though we be free-men, slaves do us command, *8. Servants have ruled over us: there is none that doth deliver us out of their hand.*
 Nor's any left to help us from their hand.

9. With danger of our lives our bread we bought, *9. Wee gave our bread with the perill of our lives, because of the wildernesse.*
 When we sought meat, the sword us also sought,
 And watched for us in the wildernesse.

10. Our skin the covering garment of the flesh, *10. Our skin was blacke like an oven, because of the terrible famine,*
 All comely, beauteous hew it quite forsooke,
 As (w) heated oven grown blacke with smudge and
 So was it blackned by the famines force, (smooke,
 Withering the body, hind'ing natures course.

11. Besides our enemies (for to let us see *11. They ravished the women in Zion, and the maidens in the cities of Iudab.*
 A perfect Map of misery) goatish be.
 Ravishing Zions women in the heate

Of their most lustfull rage: poore maids intreat
 In Judahs cities, not t' unlock their shame,
 Deflowred, they depart who Virgins came.

12. Every degree had share in mischief's lot, *12. Princes are hanged up by their hand: the faces of the Elders were not honoured.*
 The Princes were hang'd up and scaped not.
 None gave respectful reverence to the faces
 Of gravest Elders, their account was base. (kinde,

13. They caus'd our (w) young men toil in servile *13. They took the young men to grinde, and the children fell under the wood.*
 Drudging as slaves, to turne the mill and grinde.
 What cruell hand will weaklings shoulders try
 With leaden lead? yet our poore children cry,
 And crying fall, contending all in vaine,
 Their wood and fagots burdens to sustaine.

14. Had great Jerusalem a comelier sight, *14. The Elders have ceased from the gate, the young men from their musicks.*
 Then when the Elders in (x) her gates did meet,
 To weigh in scales of equity right and wrong,
 Aiding weake poore, against oppressors strong?
 Now all the seats are empty, no furr'd gowns,
 Or scarlet robe, li's up right cause cast downe.

The sportfull youth, which made the streets resound
 With (y) musick, now lament, all mirth is drown'd,

(u) Anicula caminata similis ex incendio fuligine exusta: profundis rugis splendida prius & suavis tunc facies est arata. Nicetas chroniat. in Annal. in deploratione urbis Byzantii. (w) It seems they made their children slaves in pistino molam vertere, and for the Kitchen fascies ligni portare. (x) Hieron. in Zach. cap. 8. The Iudges and Elders used to sit in the gates of the City, Ruth 4.1 Zach. 8.16. The reason is recited for easier dispatch of Iustice, that countrey-men need not be at cost to goe far into the city. (y) A signe of desolation it is when in a city there is heard no voyce of harpers, musicians or pipers. Rev.

Never a merry twang of harp or lute
Is heard, the stroke of sorrow strikes all mure.

15. Our hearts and joy break off acquaintance all,
Our dance is done, to mourning now we fall.

16. The (z) crowne of glory which adorn'd our
Is false and with it all our glory fled.

Woe, woe to us, whose sins create this crosse
Of miseries highelt gaine, joyes deepest losse.

17. For this our heart is faint, this dims our eye,
Weeping, and waiting long for remedy.

18. Alas poore Zion, who can spare his eyes,
Seeing how desolate thy mountaine lies?

Where best of men frequented, now the beasts,
And ravening (a) Foxes make their dens and nests.

19. Such is the fickle state of humane things
Compos'd of mutables, where each day brings

Exchanging passages of joy and sorrow,
This dayes successe, excesse of griefe to morrow:

But Lord thou dost remaine the same for ever,
(b) Immutable and changelesse altogether,

Thou hast a stable kingdom, steddie throne,
Lasting beyond last generation.

20. Why dost thou Lord shut up thy gates of love
For ever? Shall we never once more prove

Thy truth and goodnesse? Canst thou so forsake
Us like to strangers, and no notice take?

21. Return O (c) Lord, & turn our hearts to thee,
And thine to us, so shall we turned be:

Renew those dayes of peace we had before,
O let thy grace thy servants now restore.

22. But O our dying hopes, thy vengefull wrath
Quite calls us off: Lord make us live by faith.

15. The joy of our heart is
fed, our dance is turned into
ning.

16. The crown is fallen from
head: Woe unto us that were
sinners.

17. For this our heart is
for these things our eyes are dim.

18. Because of the mountain
Zion, which is desolate, the
make upon it.

19. Thou, O Lord, remain
for ever, thy throne from genera
on to generation.

20. Wherefore dost thou
us for ever, and forsake us so
time.

21. Turn thou us unto thee,
Lord, and we shall be turned: re
our dayes as of old.

22. But thou hast utterly
fed us: thou art very wrath ag
us.

(z) The glory and excellency of a people is sometimes called cornu, sometimes corons. Prov. 4.9. Esay 2. Esay 16. 12. Phil. 4. 1. 1. Thes. 2. 19. (a) A desolate place is called a habitation for foxes, Psal. 63. 10, because they and other beasts that are hunted, doe not ordinarily haunt places where men doe frequently live and converse, (b) I am the Lord, I change not; therefore ye sons of Iacob are not consumed. Mal. 3. 6. (c) nobis, tibi nos, Deus o converte precamur, Make us glad according to the dayes wherein thou hast afflicted us, and the yeares wherein we have seen evill, psal. 90. 3.